

Sally Martin

M2230

Tues. 3-20-73

~~Inc. 1/2~~
Ques + Ans. II NY.

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Must Remain in
Transcription Room

MR. NYLAND: So that's the way we will try to do it now for a little while, every other week I will have a meeting and in between someone else will sit in this chair. So you might say, we will be able to keep track of each other; And when I listen to the meetings where I am not, then it might give me some idea of what we perhaps could talk about also or maybe elucidate a little bit of that what I feel sometimes might happen and it is left a little unfinished. But I would like more and more those who are now coming, that you could come regularly so that then there is a certain sequence for yourselves so that the questions and the answers that are given really start to make some sense for you, and if there are meetings where questions are answered in a certain way and it is not entirely your experience, that then maybe you would ask a question also; But of course the caliber of the question will determine the level of the meeting, and you must understand that the meeting is really carried by the questions, I would say much more than the answers, because if you ask real questions which have to do with yourself and a question which ^{that} refers to certain conditions in which you are, ^{OR CERTAIN} Thoughts and feelings, which certain problems perhaps, bother you or for which there should be an answer or to give you a certain direction for your own behavior: to see to what extent these ideas of objectivity could be of help; And the more there is of ~~that~~ that kind of a level of your own question the more there will be an answer corresponding to it, And it's up to a group really to maintain a level, much more than the person who happens to answer the questions. So try to formulate well, but above all be very honest, And the honesty can only come in when you have made attempts as we say of efforts which you make

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when one says one wishes to work on oneself; And that therefore those people who come for the first time or are not very familiar with these ideas, they can of course ask questions, but I don't want to make the group too elementary. You see, regarding Gurdjieff and ideas of objectivity, there is enough literature at the present time available so that when you are interested, you can find out for yourself what it is all about without perhaps knowing exactly what to do because that might be difficult to extract even from a book like ALL AND EVERYTHING, but in any event, you are, you might say, in a certain world ^{in which certain words are used in this particular} regarding this wish on the part of yourself to develop ^{and} to grow up or to make attempts to let that what is within you as your inner life or spiritual life, that that is placed in conditions where that can grow and whatever may be necessary for an understanding of the growth and also what may be necessary for the understanding of yourself as you are, then it becomes quite logical that the questions you will ask have to do with an attempt that you have made, they must be based on an experience of yourself. Otherwise it's not the right kind of a question. ^{Terminology} You can ask theoretical questions, particularly when you are new you would ~~xxx~~ want to know a little bit about this and that and so forth. I don't want to go too much into detail about that. I'm very ~~xxx~~ happy to talk about Work and try to explain what is meant by it, but then you have to sustain the meetings and whenever you then come it has to be based on your experience and the results you have obtained or the no results you have obtained or the reason why you wish to continue to remain interested and from that kind of a basis I think we will be able to reach something that is worthwhile. So I would say if you do have questions whatever it may be, let's get started. ^{you must - it's all RIGHT if you} Mention your name if you will. ^{Yah, who?}
PAUL WINBERG! PAUL WINBERG ^{Mr. Nyland - yes}
Paul Winberg: My attempts for the last three weeks have consisted of mostly sitting trying to have something present to observe my body. I've been

and in this world, should include your own world

trying to concentrate on my arm and my hand, moving my hand slowly and trying to observe it. ^{I have} During this time I have mentally in my head an expression that says, I wish to observe myself. I wish something to observe myself. Nothing has come of my attempts of the last three weeks.

MR NYLAND: Well, I think it depends a little bit on what you are looking for ^{whichever way - whichever} that you would recognize the results ^{whatever way they happen to come} and for that I think one has to be quite clear of what is the meaning of Work as we try to define it. For instance, when you say you sit and you try to have something observe the movement of your arm or whatever movements you make with parts of your body, what is the real reason for doing that? It's not that you come to the fact or know that ^{your} ~~your~~ arm is existing and that it is alive and it can move. The whole question of Work is to build something of an objective quality. And therefore, any attempt that one makes has to have the emphasis on this what we call "I". And that is really the consideration because I don't want to keep on looking at myself as I am with my body behaving in a certain way and I say, yes, it is unconscious, or have all kinds of theories about it without actually doing something about the the existence of "I," and to feed it in a certain way so that then ~~the existence of "I"~~ that "I" is going to give me information about myself. This information that I am looking for is not the fact that I can move my arm. Of course, that can remind you. ^{When} we talk about awareness, it is, it is a certain state in which one is the receiving knowledge of oneself at the moment when that happens, and that kind of a knowledge has to be impartial. So now when you say, I don't receive a result, I don't understand it, ~~Because~~ you, observing, if there is an "I", observing yourself, must come to one result. ~~First~~ First that you exist, and then ^{the} second is, that that existence is registered in you as an impartial fact. And besides from the fact of simultaneity, of that what is time-~~less~~ ^{less}, there also has to be a realization that something is taking place in

oneself which is then functioning in a timeless sense. And you see, these three descriptions of what an "I" should have as absolute are very different from one's ordinary thoughts. And quite logically, the natural result of that kind of an attempt is then that I have facts which are for me much more truthful because there is no further argument about it.

Instead of moving your arm or sitting, I would simply walk, and I would try to see if, at that, at such a time there can be something present to you which we call an "I", which then registers the fact of you walking, and impartially giving you such facts about yourself or, as we sometimes say, that there is something which accepts me as I am. Now the emphasis has to be on "I," not on myself. That is, I myself, my body is only an object, and the picture that I should have in mind is Beelzebub being on Mars and looking ~~at~~ at the Earth with a telescope. ~~He~~ is not describing primarily what is taking place on the Earth and only afterwards to have a reason for ^ging down there. But the main thing was first to build a telescope and then to observe this Earth. And so, I do the same thing with myself. I build first a telescope and this telescope for me is this concept of "I" because, I say again, if my ordinary thought processes or my mind is not functioning in an objective sense and I want to make something that could become objective, I will have to make it. So any attempt of Work always means I have to start with making a telescope. I have to make an "I" which then can start to function, ~~And~~ I'm not quite sure that in the beginning, the telescope is perfect, so of course I have to make allowances for that "I" not being as yet full grown, ~~And~~ it may take a long time before it starts to (grow) sufficiently so that it can intelligently record the certain fact of the object which is me. ~~Now~~ that object may be moving and may be my arm and so forth, you know, to become, you might say

noticed by my ordinary mind. But the point is always where is the accent of "I?" In the second place, if an "I" exists, it should get facts of myself as I am, and the acceptance of that what I am, should definitely give a result as a result of that kind of an observation of the fact that I am that what I am without my mind or my feeling entering into that kind of a process. And I think that is the greatest difficulty; Because that what ought to be objective, is constantly interfered with by my thoughts or my feelings; And therefore, the process is rather difficult if you want to have this "I" function as a separate unit within myself and within a certain section of the mind, That that mind, being unconscious, of course is not interested in having something that is quite strange in the neighborhood. So I would simply say, try to see if when you just walk if it could be as if something is really present with you which then has the function of observing you as a body walking and giving you information about that kind of walk without any description of your body as it is without any particular like or dislike; And if you apply it to walking, it is a fairly easy form of behavior in which usually your mind or your feeling doesn't have to function. So it could be quite easy to have something take place in your brain which is then functioning in a different way from the thinking process. You understand what I mean? ~~But I don't think so~~

Paul: I think so.

MR. NYLAND: You have to think about it before you can become aware.

Paul: Thank you.

MR. NYLAND: Silence you know is deathly. For me, a silence may be devoted to thought processes, And if they are alive, they come to certain conclusions, usually in the form of speech. So when there is nothing, I come to the conclusions, I myself come to the conclusions that you are dead. What makes it so difficult to ask questions about yourself? Who has in his own life so far looked at himself and has seen himself in a certain way, and who has a certain

judgment about his own behavior, a description of his personality in a variety of different ways of how you behave regarding certain things that you have to do, or regarding people with whom you have communication. It ought to be possible to look over your whole day and to see certain tendencies or characteristics, certain traits of yourself. All of that can become under observation in order to find out what are you really and what you might say is the truth about yourself, or what kind of problems there are of not being able to control yourself when you make up your mind you wish to do something that you don't do it. Or the different characteristics, I say, which belong to your behavior, your personality, your forms of jealousies, the forms of anger, the forms of laziness, the forms of procrastination, the forms of inability to control your feelings, your feelings which can go all over the place without having any chance of being harvested by yourself. We talk about life of a man and the possibility of a development of his inner life. And if you are not interested in such questions, then don't ^{think} ~~that~~ that Gurdjieff can teach you anything.

Yeah/

Lois Posta: ^{MY NAME IS} ~~Mr. Nyland~~ ^{Lois}. I've been reading ALL AND EVERYTHING at the end of the day and as I take the book and open the pages, I've been trying to make a Work attempt at that time, but it's getting to be a kind of ... I look forward to it, I really do, but it's like, since I do that, it's like that takes care of it and I don't want it to be that way.

MR. NYLAND: It takes what...

Lois: ^{that} It takes care of it, well, I've done it now. ^{MR. NYLAND} (Yeah). ^{Lois} And the rest of the day is empty in that way.

MR. NYLAND: Can you look at the reading (of) ALL AND EVERYTHING as a kind of food? The same way as you say I have breakfast and after breakfast, you can say, not that's it. But what takes place, [?] the food you have eaten is being

digested. And I think it is a very important item, that I eat for a definite reason to extract material ^{which} ~~that~~ (can sustain me.) I ~~think~~ think reading ALL AND EVERYTHING is exactly the same. I read it with the idea that there is something in it that I can eat. And if I eat it, I also want to digest it. That means I want to see if there is anything in it that I can apply in my ordinary life. When ~~J~~ —) when he talks about certain people behaving in a certain way on the ^SEarth, is there anything that ever can strike you, that applies to you? Ob saying it a different way, do you find yourself in the pages of the book? When he talks about Ashiata Shiemash, and he discusses the different ^{er}brothoods or that what is given afterwards of love, faith, hope, Have you ever thought of that, sitting and thinking what is meant by love of consciousness? What is your conscious, ^{? W}what is your conscience, ^{? W}what is it that he calls an "U?" Can you understand when it is written about, then can you say is there something ~~like~~ like that for me? That would be an application of that what you have eaten in your own life to see if that what is your own life corresponds in certain ways with what you have read about. So I don't understand that you say, I've read it so that's it, because if you read it in that way, you just do it because someone else has told you that you ought to read.

The wish for Work comes from an entirely different point within oneself. It doesn't really ^{it} ~~doesn't~~ come from the mind at all. You might say it comes sometimes from my feeling. And when the feeling is deepened, it becomes emotionally convincing for me that there is something quite necessary to develop as feeling in relation to certain other forms of existence which have a higher kind of a quality than I am, Then, of course, I already approach the source of my desire to want to Work, or even the thought why I want to read ALL AND EVERYTHINGx. The source is situated in your being in the totality of that what you are if that what you are is made up of three different kind of functions of

yourself; And it includes then, intellect and the feeling and the physical body as centers and the level of your being, that is, where you live, where the point of gravity is in your ordinary life and how you behave regarding other people, and what your ~~things~~ thoughts are and your feelings during the day, and what you are occupied with and how ~~you~~ you do that whatever it is with your body, with your mind, with your feelings, with antagonism, with pleasure, with just because you have to do it, with a desire on your part. How much aliveness is in your being and then what is the level of that being, the kind of life, the kind of using one's life for a very definite purpose? It is not just living, It is not just simply eating, sleeping and drinking, There is in my being a very definite desire of something that I want to find out and there should be without any question, a questioning attitude on the part of myself. If we talk about inner life, I ask what is inner life? Have I any? Or should I have if I don't discover it? If Gurdjieff is writing in a book about certain persons, HAMOLINADIR - LENTROHAMsanaM certain forms of being, Makary Kronberkzion, people of that kind, what do they mean in my life? Because you should read that book like you have read many other books before. You read about heroes, You read about Cervantes, You can read about all kinds of things, You read about Goethe, You read about some other philosophers, scientists, whatever it is your interests are there, You read about musicians, about music in general, You read about anthropology, You read about politics, You read about human beings, some attract you and others don't, and it makes you alive because you respond to it, there is a reaction on it. Why shouldn't you react to something that is being described in ALL AND EVERY-THING?

Lois: I do. But...

MR NYLAND; O:K: then go ahead and don't tell me that it is just finished and you have finished reading it.

Lois: No, I didn't mean that I really think it is. It's just that since I do have that - that little expanse of time. Whether I really want to feel that way or not, somehow...

MR. NYLAND: ^{So?} How do you feel [?] now, ^{if} how do you feel? Tell me what do you feel after you have ~~just~~ finished reading it?

Lois: I feel I'm beginning to understand some things about it that I never could before.

Mr. NYLAND: O.K. Then the only answer is go ahead and continue. Isn't it? Not much of a question for me to (?). I felt in your statement, the first one, that there was very little aliveness in you, ~~And~~ it was just a matter of reading the book, and that's it.

Lois: When I read it, when I'm there, there's something, there is ~~an~~ aliveness in it, I think?

MR. NYLAND: Good, how often do you read it?

Lois: Every night.

MR. NYLAND: Every night, for how long?

Lois: Perhaps ^{fifteen} 15 minutes.

MR. NYLAND: Can you do it in the morning?

Lois: Perhaps that would be better.

MR. NYLAND: Can you afford then to sit quiet after you have read it, think about what you have read, see if it has any further meaning than it does in the evening before you go to bed and feel too tired and fall asleep anyhow?

Lois: O.K. I'll try that.

MR. NYLAND: Try to read it as many different times during the day. Take the book with you and wherever you go, and you have a free moment, open it and read. And it may depend on the state when you have an opportunity will begin, and maybe for four or five hours you don't have it, but then you have it and then you spend the time. Spend much more time reading that book - particularly now since it starts to have a meaning. ALL RIGHT?

Lois: O.K.

MR. NYLAND: All right.

Alice Huberman: Mr. Nyland.

MR. NYLAND: Yeah.

Alice: Alice Huberman. What disturbs me most now, is that what I see about myself in an ordinary way and what I would like to become seems to be so far apart, And I lose faith in myself in whether I can do what is necessary.

MR. NYLAND: Are you afraid that you won't have the capacity or are you afraid that it will take so long so that you will die before you reach something? What is the reason that you want to be in a hurry? You see, one sees many things of oneself that you would like to have changed, And of course it is logical that if it is rather bad or not very acceptable that you would like to change it in a very short time; But when you consider there's a question of growth, Don't you think you could have patience? If you see certain things that are wrong, you would like to be different, can't you say, not today, but I will attend to it tomorrow. Today is enough, there is enough even with today to attend to now. And then I have patience, The trouble is that when someone grows up, you start to think about it. When you are young, you don't care about it. You

never consider the question. It's automatic you believe of course you will grow up because that seems to be the thing that happens all the time. And therefore you don't want to think about it. But when there is a question of being at eighteen years old and not growing any further, then of course if there is a desire that, or a realization perhaps ~~that~~ you should grow further or is it already acceptable that you stop growing at a let's say six foot. It's an entirely different question for one self when you start to consider now I must work in order to accomplish something that is of value to me and then you make a mistake in not allowing even enough time for doing it. How can one become conscious overnight, when all the time of your life you have been unconscious?

Alice: Mr. Nyland, it seems like the part of me that wants to grow is so small in comparison to what I am.

Mr. NYLAND: Yeah, but if you have a--if you have a little bit of a mountain you want to move the sand, and you only have a spoon, it will take you a long time, ~~But~~ it's better to be busy than to die in ~~har~~ness. You see, it should not prevent you from wishing to work. Even if you know that it is a very slow process because there has to be a desire on the part of yourself that regardless of what you see, you have an aim, ~~And~~ if that aim is there, all you have to do really is to bring that aim to the foreground. I think a person should have an aim, ~~Each~~ person must have an aim, an aim for himself, for that day, an aim for his lifetime and an aim for the possible development of that what ~~could~~ perhaps become permanent and exist longer than his physical body; ~~An~~ aim for understanding even at that time the universe the

way it is and all such aims are in a man whenever he is alive. He cannot attend to all aims at the same time but he has to see if there is any relation so that the daily aim can be added up and become then a life aim. And whatever it is that I want to do in ordinary life unconsciously, it is also subject to that kind of an aim in my unconscious state; But when I wish to become conscious, I have an aim belonging to a conscious state, And of course it is difficult to get there, but even if it is small, every little bit will help me. If I have during that period of wishing to make that little bit of an effort, a desire to reach an aim and the knowledge that whatever I do in that direction is positive. I break down my positivity by staring myself blind on that what ought to come and it does not come simply because I keep on staring.

You know the function of a man is doing. It's not only his thought and his feelings, they all the time have to be translated into doing because doing is close to experience and experience is growth. Don't despair. It takes a long time. And it is logical, it should take a long time. How can you give yourself encouragement? Even by seeing what you are and not wishing that, and not wishing to continue with what you are, That is, whatever you discover in your ordinary state in ordinary life, in your forms of behavior which are--which you dislike or ^{which} what you would like to overcome, or tendencies which are not right or vices that you are suffering under. After all, it is the whole question of one's life, what is one and what's the reason for one's existence and what should I do while I am alive. Is there a purpose for that, if there is a purpose, I will work towards it, even it means one inch a year. You understand what I mean? I want to become spirited, I want to

be influenced by certain things that kindle a life in me so that then I can put some fuel on that little spark and then I hope that it will be a good fire. There's a very definite determination on the part of myself when I see myself alive that I don't want to be bound by it and stay where I am. As I say, I want to grow up. It doesn't matter how old I am. It simply means that I'm not satisfied as yet by being under bondage. You know the book Of Human Bondage? Have you ever read that? (No.) It's about Gogol. Read it.

Alice: All right.

MR. NYLAND: Somerset Maugham^u is the author. All right.?

Alice: Yes, thank you, Mr. Nyland.

Michael Peusis: Mr. Nyland.

MR. NYLAND: Yeah.

Michael: Michael Peusis.

MR. NYLAND: Yeah.

Michael: When I try to observe myself, I notice continually that thoughts are interfering, perhaps not so much interfering, but just going all over the place. Is there a way in which I could try to control or use these thoughts?

MR. NYLAND: I don't think you can control them. I think they always will be there. I think there is a possibility of reducing them in a certain form of activity or a state of your being or whatever your mind or your feeling may be. And I think in that sense, activity of the physical body can help you. But in the first place, reduce the condition in which you are yourself when there are too many thoughts. See if there is a possibility of relaxation, of draining. As you know, we have such exercises for draining. Are you familiar with that?

Michael: Yes, I've heard of that.

MR. NYLAND: O.K. then apply it if you know about it. Reduce your mind to the lowest possible level of thought so that you don't need thoughts for the process of wishing to Work. And reduce the level of your feeling also, as low as possible so that the feeling only concerns you, not other people. So that the amount of energy that is going into an unconscious state is reduced to a minimum, ^{just} such a minimum for yourself to remain in existence and alive, you might say, to maintain yourself. And then I think there is an enormous quantity of energy that becomes available for anyone who has a wish for growing up in a spiritual sense. And you will find that then that kind of an attention that you want to spend on creation of "I" and "I" functioning and the realization of that what you are and accepting yourself for whatever it is that you are, of course is enhanced because there is much more of that kind of a wish and the energy that is available for that does not have to go for your ordinary physical body and its maintenance. You will see, your thoughts will not enter as much. But the main thing is, if I am intense on wanting to reach something that is worthwhile for me, do you think that any kind of a little bit of a thought of superficiality is going to affect me? If I have an aim I want to go somewhere, someone is dying and I have to run in order to get to the hospital or whatever, do you think that I am affected by all the little bits of things of people around me and so forth who might tell me - don't do it? I have an aim, I want to see the person before he dies. If someone is drowning, if I am drowning, do you think I have any particular desire to ask the fellow who is going to rescue me what his name

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is. It is that kind of a thing. I have to really wish to Work. I have to have a motivation for my Work that I consider it important, that that part of my life, I call my inner life will become developed; And then I shut off all the rest, because it is of no interest at that time when I want to Work on myself. But many times it is too superficial, of course, it's washed away. All the different thoughts come in, naturally, and they certainly won't let me go when there is no room for any kind of an "I" even to wish to exist. That (~~little bit~~ ?) is not even a wish for a thought to be there. Try to understand the process of what is, of what is really inherent in it. I am hundred percent unconscious and unscrupulous. I am just a automatic little bit ^{of} something that walks around in this earth and I am completely mechanical; And I know it because when I have, when I am in my good moments, I see that my thoughts simply take over and run around in big circles in my mind and whatever there is of feelings, it's all over the place, ~~it is~~ as you say. And introducing into that now something that has to do with heaven. Of course it's idiotic. When I'm on earth and there is no room for heaven. You understand what I mean.

Michael: Yes.

MR. NYLAND: Make your wish much more definite. Do you see that there is a reason for having that kind of a wish, because all the bondage of yourself in which you now live ought to be enough to tell you that you are in a goddamned rotten state of being in prison. Do you understand?

Michael: Yes.

Peter Frumkin: Mr. Nyland.

MR. NYLAND: Yeah.

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Peter: Peter Frumkin.

MR. NYLAND: Yeah.

Peter: I have a problem this week which I've realized ^{HAD-VERY} ~~very~~ often but I haven't thought too much about it. It seems that almost every time my body is in some kind of a low state, I'm so subject to that I want to Work and I make efforts to have something present to the body.

MR. NYLAND: You want to Work when your body is in a low state. [?]

Peter: Ah, let's say I have a bad cold or I am sick or smething like that.

MR. NYLAND: Yeah.

Peter: Still, I think about Work. But it seems so difficult, I don't know what to do.

MR. NYLAND: Well, I wouldn't do it.

Peter: Is there nothing I can do?

MR. NYLAND: Why can't you glorify the Lord when there is sunshine? But when it rains, you ask Him to stop the rain. Of course, you're not in a good state when you are halfway sick and a lot of health, of energy and so forth will of course go into consideration of yourself. Why would you want to Work then because until we mix with the desire to get well physically. [?] Of course that's not the motivation for Work on yourself. It will take quite some time before one can maintain the desire for wanting to Wake Up when the body itself is sick. That's why I say, don't Work. Wait until you are in a good state of health and not as you say under the influence of any kind of ^o sickness or whatever it may be, a cold or sniff or your back aches. All of your energy, your feelings, your thoughts will go in that direction. You probably feel very sorry for yourself, you rebel, you resent it. That's

not the time to think of God. You can, of course, you can tell Him that He is wrong and why does He send it to you, and all those kind of considerations, but don't Work. Work when you ^{are} simple. Work when the body is not going to give you any particular trouble so that then at least you could become impartial to it. You see, you eliminate all possibilities of impartiality and you've absolutely no sense about timelessness. Your body is in a time state. You understand?

Peter: Yeah.

MR. NYLAND: Don't Work then, but Work when you can because then I think there is a requirement that then you don't Work when you are sick that when you are well, then you must make up for it. All right?

Peter: Yes.

MR. NYLAND: If you come to a meeting like this, and I think I explained it two weeks ago, I have certain expectations, and then there is a silence, of course I don't ^{expect} express that, because if you have too many of these things, I close the meeting. I don't care, you see. You come here because I hope there is something alive and it may be based on an experience you've had regarding Work which you may have tried to apply. Now either you are alive and show it, or I consider this class dead and I go home.

Andrew Nevai: Mr. Nyland.

MR. NYLAND: Yes.

Andrew: It's Andrew Nevai.

MR. NYLAND: Yes.

Andrew: I have a certain ^{ex}perience and I'd like to ask you whether it has anything to do with Work or not. For example, today I spent most of the day in New York and I saw various people and I did

different things, And in thinking about the day and looking back on it, I can remember a distinct feeling at various times that I didn't feel very comfortable in my body. Now, I don't know, I don't think it had to do with just, ^{that I was} with wearing the wrong kind of clothes for a certain situation - in other words that I was overdressed or underdressed. It was something other than that.

MR. NYLAND: Was that the discomfort? ~~---~~

Andrew: No, it's not a discomfort. ^{just} It's a feeling, you know. In other times, on other days, when I feel all right and most of the time I don't even think about it, or I don't even notice it.

MR. NYLAND: And you want to know if that has any relation to work? Is that the question?

Andrew: Yeah.

MR. NYLAND: No, it has no relation whatsoever.

Andrew: What is it?

MR. NYLAND: Just a description of ordinary life of being uncomfortable, of being affected by people around you or being affected by your own thoughts and feelings. It's definitely a description of unconsciousness, you behaving in a certain way. There's absolutely nothing ^{that} it has to do with work, not even an iota of objectivity.

Andrew: I didn't think there was any objectivity but I ask because it's very strange sometimes.

MR. NYLAND: Oh, I believe that. And of course maybe you don't like it sometimes. If there is something staring in a person, if he is uncomfortable with himself, and he doesn't feel he is in the right place or he is like a wallflower, not at all taking care of himself and dancing around, If there is something that

what

disturbs me in my mind and if my feeling is not really that, it is supposed to be and I become negative, whatever it may be, all that you might say is fertile soil because something takes place in me which is a little looser than just being in ordinary sleep. So if I want to say that that kind of a state in which I then am is conducive for the possibilities of Work, yes, it's right. But you might also say it is a form of aliveness in ^{which} then I recognize ~~that~~ my life happens to exist in a certain way either mostly negative or uncomfortable.

Is that it, Bill?

Bill: Yes.

Turning of cassette.

MR. NYLAND: So we do make a distinction between a man who is a little more *a*live than a person who is already half asleep. So the fact that he can be uncomfortable means that there is a certain aliveness, and he may rebel against it; and it is that state of aliveness in which there is, let's call it, a gestation period, in which something could be born. But you see, in order to be born, ~~xx~~ there has to be some seed planted somehow or other in connection with that what is Work. And if that isn't there, then the soil may grow and all kinds of weeds will grow up, ~~But~~ no particular flower of objectivity.

Andrew: But ah, speaking of only today, I did, I did try quite a few times to observe myself in whatever I was doing and I was just too involved. I couldn't give the energy to it. -- ~~Yes~~?

MR. NYLAND-WELL, then that's the end. All it is, is like you have, like you see a book in the window of a book store and you say it would be very nice if I could read it. You don't go in and you don't buy it, and, of course

you don't read it. So it is just a little bit of a thought. And it's o.k. You remember Gurdjieff and you say, yes, he was a wise man and that's all. And there may be perfectly good reasons why you cannot Work. You see, I'm not saying that you ought to be able to Work in any kind of a condition. In all probability there are just a few conditions in which one really can Work. And many of the other conditions are too much. Now if you judge it from the standpoint of wishing to become a Man, then I think you ought to look critical at the condition in which you say it is absolutely impossible for me to Work. But that depends on how much I wish to become a Man.

Andrew: You're saying I gave up too easily.

MR NYLAND: Maybe, maybe not. You have your conscience. That ought to tell you. And if you want to find out, next time when it does happen, you see if you actually, if actually it is true, that you cannot Work, which, of course, I doubt. I think that in the midst of all the different things that one is engaged in in New York, and running from one place to the other, there are still enough moments that I could come to myself, if I really wished. I don't have to run all the time; I can stand still. I can very definitely make an effort when I stand still of observing myself, be present as if something is there that recognizes me, registers me, and is impartial about me; and you know that Andrew. *J-*

Andrew: Yes I do Mr. Nyland. --*A*-- There were moments today, but it really wasn't anything I would want to, I would be, I didn't, I didn't try hard enough. --*A*--

MR. NYLAND: Good. It is all right to make a statement of that kind when you know you could have done better, you hoped you will do better

in the future; ~~But~~ the fact is, is that you did not do better, so called, today, and that you can deplore, ~~Because~~ you say how can it be that I become so engaged in my unconscious existence that there is no time; or that I don't want to even take off the time. And then I must accuse myself that that is what I call my desire for wishing to work is not strong enough, so that next time I cannot say really that I'm so infatuated by the Wish to Work because I forget it many times. And it becomes a question of self study, an evaluation of the different levels of being within a man. All right, Andrew

Andrew: Fine, thank you.

MR. NYLAND: Ya?

Voice: Mr. Nyland, would it be possible to imagine I'm making work attempts when I'm not?

MR. NYLAND: If it is possible to make a work attempt?

Voice: to imagine, to imagine I'm make a work attempt.

MR. NYLAND: Why would it be valuable?

Voice: ^{possible,} would it be, would it be

MR NYLAND: No, I think in imagination you can have ^e all kinds of imaginations, ~~But~~ an imagination ^{always} has to come ^{down} to Earth and become real. It is very enjoyable to live in imagination and it's like a dream. So I can imagine that I'm somewhere building castles in Spain, but you know when it is of practical value, of course I don't wish it. So my imagination doesn't help me very much. There is a possibility that when I imagine certain things, that I then am in a certain state in which I ^{am} actually a ^{little} bit looser, for myself, I'm not as much bound and that then I might have the wish to work; ~~But~~ then I get out of the imagination, I use whatever there is of energy for the imaginary state to produce something that has

reality. Don't [✓]live in "as if" too long. It doesn't buy you any bread, at most you can have imaginary bread ^{much} And you still will be very hungry, and it won't ^{be} be any imagination.

Voice: I ^{am} making what I think are work attempts, Mr. Nyland.

MR. NYLAND: Yah, then it is either yes, or no.

Voice: ^{yes or no?} I think they are, except

MR. NYLAND: Then if that's the case what is the result of such an attempt? It's all right to talk about imagination [✓] provided you make an actual Work attempt. First imagine that you're doing it, then go ahead and do it. But then, when you do it, you ^{must} have a fact. Otherwise it is not real. So what is this attempt that you ^{do} make? You see, it has the result, it has to have a result of something existing which we call 'I' and the result also has to be, that the 'I' is functioning, [✓] And that what is an observation on the part of 'I' is also an ^{actual} fact. As I said a little while ago, the building of a telescope has to become such a fact that the telescope is useful and useable, and then it also needs an observer. So the whole process is made up of facts which ^{belong} belong together, so that finally that kind of machinery, when it is put together, starts to function, [✓] And that I call the observation process on the part of an 'I' existing, and the qualifications which are necessary in order to get facts which are reliable and truthful. But you see I am not in the ^{field} field of imagination anymore; [✓] And, with my feet on the ground, certainly I am observing my body even. You understand that language?

Voice: Yes.

MR. NYLAND: I think you got a little swayed by the so called "as if",
 the creation of an objective something in the midst of subjectivity;
 But don't bother too much about it.

Voice: Yes, it's hard for me to grasp. It's hard for me to under-
 stand the ideas of objective 'I', ^{so}

MR. NYLAND: Yah, but why, why, why think about it? Close your eyes
 and imagine if you wish in the beginning of that what is observing
 you, as if there ^{is} was that 'I' existing, and is aware of your body ex-
 isting. When you are with your eyes open, you see it with your ordinary
 eyes. When you close your eyes, you don't see it, there can be already
 an awareness. I said many times that the result that I then would
 look for may be instigated because I remember that I exist. But if
 I make certain movements which are like contortions, I have no way
 of telling that my body exists because I cannot look at it and I
 don't ^{WANT to} perceive any other sense organs, but there is a possibility of
 something in me remaining which then is functioning as becoming aware
 of my body. You understand that process?

Voice: Yes, Mr. Nyland.

MR. NYLAND: Try it, try it actually. Try to sit and close your eyes,
 and remain aware, if you can, or twist your body around in all kinds
 of, I say, contortions, to see if that what is now a realization of
 an awareness of yourself can continue to exist. Try it time and
 time again. You will see it will give you information and after a
 little while, you will understand what is meant by an awareness.
 All right?

Voice: Yes, Mr. Nyland.

MR. NYLAND: O.k., make it much simpler, you complicate it too much

Voice: Mr. Nyland?

MONICA
Voice: I am Monika, and I want to ask you about an experience
a little while ago, and it has to do with a
I had/about a month ago, ~~about xxxxxxxxxxxxxxxxxx~~ a power that
I have noticed in myself, about wishing or wanting something for some-
body else and it all of a sudden comes true.

now. You have a thought about someone else and wishing for that person?
 Monica: Yes
 -and then?

^{Monica}
~~Voice:~~ And ~~then it~~ then it had come true.

MR. NYLAND: Yeh. Now. Good.

Monica
Voice: And last time I was at the Barn, I had a friend who had a very bad backache, and I hoped, I wished that I would have that backache instead of her because I know that she is suffering a lot from it and I can stand physical pain much better than she can and then of course I got the backache and she lost hers, And I noticed this power in myself a couple of times before, actually many many years ago, and I also noticed it would only work if I wished for something good for somebody. But for a month ago I ^{want, I} wished another person sick, dead.

MR. NYLAND: You wished ~~another~~ person what?

~~voice:~~ I wished another person sick.

MR. NYLAND: Dead?

VOICE: Dead, ~~xxxx~~

MR. NYLAND: ~~Don't know.~~ Dead. Yes. Did they die?

Monika: And the same day the person died.

MR NYLAND: You think you were the cause of it?

Monika: No, I don't think I was the cause of that. But I was afraid.
that a

MR. NYLAND: It was, let's call ~~it a coincidence~~ coincidence.

Monika: Right. That I think too. But I am curious about this power I have, that I have tested many times, and, ah, it always happens. It always comes true because I wish. I also can ...

MR. NYLAND: How do you explain it?, How do you explain it for yourself?

Monika: I don't know. That's what I'm asking. I wonder if I should work on it or if I should get rid of it?

MR. NYLAND: Oh, I wouldn't get rid of it, I would gratefully accept it. Then I would keep on testing it.

Monika: Yes.

MR. NYLAND: You see I do believe that many times it is coincidental and that it is really not your power but it just happens.

Monika: Right.

MR. NYLAND: I do believe in the possibility of having power that can be sent and also could be received by someone else in connection with the wish I have for them. But you are treading on very thin ice. It is possible, ~~that~~ ^{Such} things do exist, and there is a possibility of an exchange. And sometimes a person naturally can be different with that kind of energy or insight or ability. If it does happen and it is proven to oneself that actually ^{that} takes place, I think my attitude should be one of great gratitude. Because then it is necessary to become responsible for it, and then you want to make sure that that what you are thinking or feeling regarding that power being

sent by you, if that actually has been proven to be the case, you have a tremendous responsibility for the usage.

Monika: I thank You? ??

MR. NYLAND: Yes, you're quite right. So verify it first, that you can be sure it is that, and don't believe too much in coincidences, like death of a person, because I think you're standing already on unfirm ground, don't. There are people who are sensitive and they are subject to a variety of different forces which are not really Earthly, or, when they become manifest on this Earth, do not seem to belong to this Earth. They do belong definitely to a higher form of being, and sometimes ^{people on this earth are connected or happen to} be the representation of a channel through which such force and energy can flow. But then, if that is actually the case they have a tremendous responsibility to see that nothing of their own personality is mixed with that kind of energy and to become a pure channel is extremely difficult. You understand what I mean? I'm not denying it, but it is a very difficult experience.

Monika: It seems to be something I inherited from my father and my, my father's mother.

MR. NYLAND: It can be, and it can stay with you for sometime. It also can leave you. I don't think you ought to do anything about it to make it disappear because I don't think you can, and I think it would create psychological difficulties for yourself. Just accept it simply, and as I say, verify it. All right?

Voice: Mr. Nyland?

MR. NYLAND: Yeh?

Sheila: Sheila Gooble

Mr. Nyland! Yes

Sheila Gooble: I find that I am much more able to reduce the thoughts actually ^{to} have no thoughts when I have been sitting still for long periods.

Representation

MR. NYLAND: Have no thoughts?

Sheila: At times I have been able to do this exercise..

MR. NYLAND: ^{No, No.} ~~(Correct)~~ You say you have no thoughts.?

Sheila: At times yes.

MR. NYLAND: When you have a thought which has no thought is there a thought.?

Sheila: No. I have found it out just by observing what is has happened after that time because I felt peculiar.

MR. NYLAND: How do you know that there is no thought?

Sheila: Because there is nothing. ^{There} is no feeling.

MR. NYLAND: How do you know that.?

Sheila: I was--I was just there.

MR. NYLAND: How do you know that you're just there. How do you know there is nothing.?

Sheila: I was just being, I don't know.

Mr. NYLAND: How do you know you just be.

Sheila: Well, on looking back at it comparing.

MR. NYLAND: No, no, not to compare. It's at the time that you are so-called ^{without thought.} ~~+~~

Sheila: ^s It just a very strong solid presence. I don't know what else to tell you.

MR. NYLAND: The question again, how do you know that very strong solid presence?

With what have you that knowledge? What is particular channel through which your knowledge reaches you?

Sheila: A feeling.

MR. NYLAND: A feeling is not enough because you cannot formulate it. ^{You're putting things} ~~You think~~ in words you- know.

Sheila: I don't know how to describe it because you were ~~just~~ talking about ~~before~~.

MR. NYLAND: ^{yes, yes, reducing-} You said that's You're right. ^{reducing thoughts} where i'm having these thoughts and

Sheila: And I have had experience ~~before~~ and where there was nothing.

MR. NYLAND: ^{yes} ~~Well~~, I think that right. I think many people have that experience. They can really not wish to think ^{'s} ~~It~~ certainly can reduce their thinking process to a minimum. There's always a thought of some kind, ^{but} ~~Aside~~ from that, perhaps you are in a very low state of thinking. What ^{is it going to do?} has it done to you.

Sheila: No, it was a pleasant experience.

MR. NYLAND: Sometimes it is ^{but all} ~~not~~ the time, if you're just a mass of flesh. I think it's ^{very} ~~very~~ ^{seldom that} ~~a~~ person has no reason, no reasoning power. When he is actually without reasoning power, then his value is not very much.

Sheila: No, but this isn't that.

MR. NYLAND: I know, but ^{where} ~~what~~ is the ^{border line?}

Sheila: I just know I don't have that of all kinds of

MR. NYLAND: OK, but is it you want to talk about.

Sheila: What I want to talk about ^{was that} ~~is~~ I don't have that flux.

MR. NYLAND: ~~When?~~ ^{Yeh, good-}

Sheila: When I've been sitting still for a long time as opposed to doing activities in which I do get that ^{flux, you know.}

MR. NYLAND: Well, you can

Sheila: Even though when I'm active doing a simple act like cooking ^{or something.}

MR. NYLAND: ^{but Nobody} ~~I know you cannot~~ object to ~~doing~~ what you wish to do ~~Unless~~ you start to affect someone else ^{Then} there can be an objection.

Sheila: Yeah, well, it does usually.

MR. NYLAND: Well, whatever it is, I mean what has ^{this} ~~that~~ to do with ^{your} ~~the~~ wish to Work. [?]

Sheila: Yes.

MR. NYLAND: How?

FLUX

Sheila: To try not to have this disturbance.

MR. NYLAND: Oh, get busy, ~~sitting~~. Is it ^{IS} just a result of ~~P~~ just sitting and not doing anything, ~~Get busy and do something~~. If you want to get rid of it, if you really want to get rid of it. If I want to meditate and I don't like it, I don't meditate.

Sheila: Well, I tried that ~~the other morning~~. ^{IN ONE WAY -}

MR. NYLAND: How?

Sheila: But I also tried other ways.

MR. NYLAND: ^{NOT NOT} In what way did you try ~~what?~~ ^{IN one way?} One way ~~What?~~

Sheila: Meditate.

MR. NYLAND: Well, OK. ^{Good} You meditate. ~~Good~~ Now you don't want it or you want it?

Sheila: ~~XXX~~ Well, I don't, I get the feeling I kept getting to a stopping point.

MR. NYLAND: ^{yes so} ~~Then~~ you don't really want it.

Sheila: No.

MR. NYLAND: ^{Life is really very simple.} Then don't do it. ~~Why (?)~~ Either I do this or that or I don't do this or that. The determination that I should do a thing when it is only of concern to myself and I don't harm myself or I don't kill myself or if I don't become unhealthy and so forth, I have a perfect right to expend my energy in any direction I wish. ~~That~~ ^{have} to be careful not to fall in the hands of the police or I'm not to hurt someone, but as far as I'm concerned I can spend the energy the way I wish. If I want to ~~spend~~ ^{pend} it and at the same time take something away from someone else who then has not the opportunity to do what they can do, I run the risk of becoming selfish. And that you still have to consider if you want to do that or not, because sometimes it is allowed when the other person is ~~still just (?)~~ ^{perfectly willing for you} to be selfish. In other words, there is nothing special about life. If drink, drink, eat - whatever. Sit, meditate, try to see you have no thoughts in your mind and you do some work, ^{and so forth,} cooking you mentioned, ^{so ahead,} darling, but that has nothing to do with Work, if you want to know. ^{Now, I HOPE} ~~Can~~ you understand

what I mean?

Sheila: Yes.

(Silence)

MR. NYLAND: Now, if I come back two weeks from now, I don't expect this at all.

So if you want to come back, if you think it is worthwhile, ^{that at least} then you have to have a responsibility for yourself ~~and in case~~ one out of ten has a question. You can get together and you can select ^{a lot or so} lots of ~~(?)~~ and see who is ^{the one is} going to ask the questions, and then of course ^{you're bound to do it.} ~~(?)~~ I don't want that kind of a meeting at all. I've no interest in it whatsoever. I don't believe in silences when you want to come to find out about Work on yourself. ^{of thinking of coming to a meeting is} Because the Work (?) is the thinking about what kind of a question can I ask. And if you don't have questions, I have no answers. So how can I even talk about Work when you don't ask for it? And there no reason for me to be here, ^{here} then you're not worth it. So let's understand each other. If I come back, in another two weeks I expect you to ask questions. And honestly, I tell you right now that if you don't and if it's not forthcoming, I (?). You can get your money back if you've paid. I've no interest to sit in front of a lot of - I call them always ^{a bag of} potatoes. Just ^{what's the matter?} sit, sit, sit. All right, any further questions? Otherwise, the meeting is over.

Voice: Mr. Nyland.

MR. NYLAND: Yes.

Voice: It's (?) Linda Goldman

MR. NYLAND: Yes.

^{Linda} Voice: I want to ask a question about the ^{fourth striving.} ~~diagram~~. What I don't understand, ^{sorrow of our common} what particularly I don't understand, uh, what is meant by the (?)

MR. NYLAND: Yah. It is very difficult to understand it, ^{you} ~~Lynd~~ because how can one describe the Lord as being omniscient and having all the power ^{he} He wishes and needs and really knows everything and has power and has a will, how can He ^{sorrowful?} have sorrow. And

if He is sorrowful, why should He ~~need~~^{wish} help, because if He is omnipotent, He does not need help. And it is very difficult to connect these concepts with one's own experience when one starts to think about it from a standpoint when one ^{of} is ordinary unconsciousness. In order to understand that kind of a statement, one has to have a certain realization of what it is to become conscientious, ^{a person} That ~~of course~~ is conscientious in the real sense. He sees certain things happening. He sees certain conditions of life of man. He sees the striving on the part of some and He sees others who are wishing to stay asleep. and don't want to do anything about themselves. He sees certain conditions which from the standpoint of aliveness are much closer to being dead. He sees a sleeping state and can distinguish it between that and that what is awake and has a wish for a growth. He can see deterioration and destruction and He can also see synthesis. Now He is sorry when all these different things exist next to each other when there is an opportunity that they need to exist in the same way as one sees them, or that there could be on the part of several people existing a certain direction of a wish to become different from what they are. And the sorrow extends to the fact that there are so many people who do not wish to do anything about their lives. And who want to stay, as I say, asleep; and when then there is even not any kind of a dream, He sits up and thinks about that, That if He considered and He says, 'What can I do to make that life existing in different people become alive in them, so that then something could be born for them to free themselves from the bondage in which they exist?' One can even say it this way. In order to understand evolution there has to be a counter-force which we called involution, which is a streaming force from a center of life force as a whole in different directions in which then that life force must crystallize out to indicate the substance of that what is life in a form, ⁱⁿ a certain form of density, and that we simply call the growing

part of the universe, expanding, if we hope to use that term ^{for it} in such a way that that what is life can return again to infinity, ^{which} which, of course, is a contradiction in terms. ^a Because I cannot talk ^{to it} about the positive and the negative infinity and still believe in that what is finite as existing and that what is infinity, as you might say, as now existing. So the whole concept of that what is God Almighty, and sometimes we ^a describe ^{to it} what ^{that} is the Loving Father, we start to divide what is God already in three different parts in order for our own senses in which we live in unconsciousness to understand ^{that} what perhaps could be the answer to what I call ^{Now} the total answer of the omni. And then I--when I think about that I attribute to that what is the governing force of the universe which exists and is subject to certain rules. ^{that} That there is a necessity for each person, for each form of life to fulfill ^{it's} its function in that what is the form belonging to that, and hoping for a desire on the part of such a force when it understands the form and wishes. freedom. So that ultimately the [?] potent of life will exist without any form whatsoever. ^a Just existing, and even that I cannot understand, because when I talk about God in that sense, I have to give ^{HIM} them a certain quality so that I can understand that He also is affected by time, by Heropass, and that by being eaten by that I understand what is taking place with myself.

So many times these descriptions are simply (^{thought forms} ?) of oneself in the condition in which one lives and then attributes to that what is ^{of} a higher form, this time in the form of God Almighty, a certain sorrow because I for myself have a sorrow when I see that many moments that I ought to be awake I cannot be awake. ^a And I rebel against the condition of my subjectivity. ^a Because my life is striving towards freedom, and whenever there is no striving I feel sorry for the state in which I am. You understand that?

Linda
Voice: Yes.

Michael
Voice: Mr. Nyland.

MR. NYLAND: Yes.

Voice: It's Michael Boneuto.

MR. NYLAND: Yes, Michael.

Michael: The attempts that I have been making - I've been walking and I've had a wish for something to see that I exist. And ^{there some} on reflecting on this, is ~~one~~ question.

MR. NYLAND: What is the question, Michael?

Michael: I wish that it were clearer. You mention to gather facts about myself.

MR. NYLAND: There it is, ^{you see} It is a longer process. Gathering the facts is only a beginning. ^{I need them} But it needs that in order to establish something that is objective. ~~Because~~ I know

that when I start to create 'I' it is not at all full-grown and it has no particular property. ^{then} It is only that it observes. ~~XXX~~ At least I endow it with that. ~~And~~ I hope then that

in the gathering of facts, this 'I' will start to grow up. ^{clear} Because I say that it is undeveloped and I cannot create it in its full glory simply because I wish it. And that is really why we talked about the question of feeding this 'I'. ^W With a certain amount of

food. ^I So that then when it can grow up it really can be then of some use to me. So now when you say, 'It is not entirely clear', it ^{means} seems that I do not understand as yet why I would ^{even} have to gather facts. The purpose is, as I say, first to ^{have} this 'I' grow up

enough so that it can function as an independent unit in the mind in which there is subjectivity. ~~That~~ This objective field in which this 'I' operates has enough reason for existence and ultimately could become acknowledged by my unconscious state.

But the second reason is that when I know that this 'I' is more and more full-grown, it will be able to retain its objectivity in ^{the} observation of a movement of myself. ^{So}

that the facts then become connected with each other and that that what is the connection also can become objectively observed. So that if I consider that as a ^{certain} ~~certain~~

possibility and I follow through on it logically, it is then possible to have the existence of my 'I' remain in existence in the continued existence parallel to the existence of my-

self in an unconscious state. And then you see there is a solution, because at any one time then when I am with my body and my different organs, I am unconscious, there is something that can tell me the truth about myself actually what I am. ^{Because of the} interest which I have about me in wishing to observe me, that is becoming aware and that what I also develop which is a benevolence that is a feeling of some kind wishing to help me.

So that in that kind of a state having gone through the difficulty of the acquisition of many facts and gradually connecting them together I describe with this 'I' as being alive, a certain line which runs parallel to the line of my ordinary unconscious existence. And then I'm under the guidance of that line of objectivity for any time that I am unconscious. And since this line of objectivity is of a very different quality because of its being objective it can teach me. And since it has been formed originally with the kind of life coming from above, which for me is of course more profitable and more desirable, the influence of 'I' on me now tells me that ^{It starts} as I am unconscious what is becoming to me to become a man. ~~Except to explain that what~~ I am doing, that that what is the behavior, or that what is the loss of energy, or that what are the characteristics of myself in my unconscious state ^{or} are all the whole rigamarole of my so-called acquired characteristics, covering up my essential quality. ^{now} All of that is ~~not~~ possible by this 'I' being full-grown to communicate to me. ^{from above} That's why I say it becomes a guide in my life representing a force ~~all about~~ coming down to Earth becoming for me a mediator to understand my real essence as wishing to become a man in order to you might say even, to present myself to the Lord God with my consciousness and my conscience. You see that is the ultimate purpose. But as long as I keep on collecting facts, I know that it is very little compared to an ultimate aim. ^{when} But then I ^{Live} (?) my life ^{and} on when I ^{Live} (?) my day, I do not know

how many lives I would have to live in order to become cosmic conscious.

You see that life itself, the life on Earth for ^acertain lengths of time, ~~for~~ life itself does not die. It takes on a form which happens to be me and it appears that way. And when the body dies, this life as it now appearing continues to exist. And it remains subject to different kind of laws of a spiritual world. And that what is me as an entity of life perhaps has to return many, many times to understand the law, the laws of nature, the laws of what I shall call the Earth, the laws of bondage and also the laws of freedom. And for that I need time until such time as becomes timeless for my existence and then I am free from time, and at the same time I am free from space. And at that time I am what I am, without ^{my}further description, without any realization of even being a part of timelessness. ~~Because~~ that what I am, I am, that is God.

And such an aim for any person in this life when he comes to the realization that life is eternal. And that ~~that~~ he is, to use that word, part of that life, But that part is only a part, ~~Because~~ it happens to be enclosed in a form which of course is mortal.

You understand what I mean, I keep on gathering facts in order after some time to be able to use it. In the participation of my guide then will ~~KXXXX~~ ~~lead~~ me to the ultimate wisdom of understanding the totality of myself.

Well, almost I would say I'm glad I hear that little thing ring. I'm not very satisfied. I hope you don't mind if I tell you ^{I promise,} because if we do have this again, it has to be much and much better. I'm not wasting my time. I don't want that. Either you understand that you come here with ^{a RESPONSIBILITY} ~~some KXXXXX~~ humility and if you don't understand, I'm not going to tell you that you ought to be responsible. That is your concern and if that is there you can come back with that. Then I'm sure

you will understand why you should ask questions. Also, you will know why you should Work.

So, goodnight, everybody.

TAPE ENDS

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